CALEB's *Character*:
Or, A Good SUBJECT's *Duty*.

A

SERMON

Preach'd in the
Cathedral Church of *Winchester*,
At the *ASSIZES* held there,
March the 8th. 170⅝.
Being the Anniversary of Her MAJESTY's Happy Accession to the Throne.

By JOHN HORSNELL B. D. Vicar of *Fordingbridge* in the County of *Southampton*.

Published at the Request of the Gentlemen of the Grand-Jury.

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To the Right Worſhipful

Sir *DEWY BULKLEY* Knight,

HIGH-SHERIFF

Of the County of *Southampton*:

And to the Worſhipful

JAMES DEWY,
RICHARD CHAUNDLER,
ELLIS SAINT JOHN,
ROBERT LOVE, } Eſquires.

And to the reſt of the Gentlemen of the

GRAND-JURY.

Mr. High-Sheriff, and Gentlemen,

I *Readily gave up this Sermon to the Preſs, when I had the Opinion of ſo many Worthy Patriots, that it might be of Publick Benefit.*

The Influence and Efficacy of this Discourse must be left to Him who alone ministreth Seed to the Sower, and multiplieth the Seed sown, and increaseth the Fruits of Righteousness.

However, as your Desire to have it Published will be a lasting Testimony of your Zeal and Concern for the Glory of God, and the Honour of our most Gracious Sovereign; so the Meaness of it, I am sure, will be an undelible Proof of my being,

(Mr. High-Sheriff,
and Gentlemen,)

Your very Obedient
Humble Servant,

JOHN HORSNELL.

NUMB.

NUM. *Chap.* 14. *v.* 24. 22. 23

But my Servant Caleb, because he had another Spirit with him, and hath followed me fully; Him will I bring into the Land whereinto he went; and his Seed shall possess it.

Because all those Men which have seen my Glory, and my Miracles which I did in Egypt, and in the Wilderness, and have tempted me now these ten times, and have not hearkned to my Voice;

Surely they shall not see the Land which I sware unto their Fathers, neither shall any of them that provoked me see it:

But my Servant Caleb, &c.

THE Children of *Israel* were chosen by God to be the Subjects of his peculiar Care and Affection, while they were obedient to his Divine Laws, and walked in his Holy Ways; and of his Indignation and Justice when they deviated therefrom: And truly his various Dealings with them from *Egypt* to *Canaan*, were Emblems and Representations of what his People might expect or fear, might enjoy or suffer, in all succeeding Generations unto the End of the World. His Mercies towards them were recorded for our Comfort, and his Judgments *were written for our Admonition.*

Now our Case and theirs are so very like, and so exactly answering to one another, that I am perswaded ~~there is few among us who~~ do not please themselves with the thoughts of our being a Called and Elected People, because we have hitherto been upheld by more signal Blessings, and preserv'd by more distinguishing Providences than the rest of the World; by the same Blessings and Providences indeed as the *Israelites* were.

God's Gracious Dispensations towards this Kingdom, his many Wonderful Deliverances of this Holy Church, but sinful Nation, from the open Invasion of a Foreign Enemy, and the Secret Plots and Underminings of Domestick Foes, in the last Age; But more especially his late miraculous infatuating of wicked Counsels; his disappointing the Contrivances and puzling the Thoughts, and blasting the Hopes of those ungodly Men who have still bore evil Will to our *Sion*; his removing the *Visitations* (that is, the *Plague*) of *Itinerant Bishops*; his scattering our Enemies, as it were, in a Moment, in the twinkling of an Eye, by unexpected Means and unsuspected Events; his setting us free from the Fears and Jealousies of the Tyranny of *Rome*, that Spiritual *Egypt* both as to Faith and Worship; and that by raising up another *Moses* unto us, a mighty Deliverer in the Day of our Distress: A very short and summary Recollection of these Things, do sufficiently make out the Parallel of Mercies and Blessings between us and that People.

And therefore, since we are escaped at present from *Pharaoh*, and have well-nigh passed through a Red-Sea, and a Barren Wilderness; since by the deep Designs, the wise Conduct, the indefatigable Industry of our Heroick General, and the Invincible Courage and Resolution of Him and the whole Army; we have lately perform'd such Exploits, and obtained such a Victory, as former Ages can no where equal, and future Generations will

scarce

scarce believe: Since by these Glorious Successes we are now in a Prospect of Happiness, and as it were in a *Pisgah* sight of *Canaan*; That none of us may hinder our Entrance into this Rest, through Ingratitude or Unbelief; (as all the *Israelites* who came out of *Egypt*, except *Joshua* and *Caleb*, did) That their Sin and Sufferings may be our Ensamples, that we may not lust after Evil Things, as some of them lusted; and that, when they liv'd under the fresh Remembrance of past Miracles, the sense and feeling of present Mercies, and the reasonable Hopes and Assurance of future Rewards; That God may finish the Work which he hath begun in us, and bring us to that *Haven* of Peace and Plenty, of Ease and Tranquility, *where we all would be*. To this end, I cannot but think it a very proper and beneficial Office at this time, to set before you in a full Light, the Character of that Wise and Religious Man, who was the only Person which came out of *Egypt* which did not fall in the Wilderness through Disobedience; the only *Subordinate* Person, I mean, who beheld and injoy'd a consummate Completion of all God's Gracious Promises in the Holy Land. For as his Station and Business in that Commonwealth (for he was a *Ruler* among them and the *Chief* of his Tribe, he was Commission'd by *Moses* and of the Grand Inquest of his Country) was in a manner the same with that of the greatest part of my present Auditors; so it will be highly necessary that their Carriage and Behaviour should be the same too. *Ch.* 13. 2, 3.

To the intent therefore that we may fully understand what kind of Spirit that was, which actuated *Caleb*, (for the Text tells us he had another Spirit with him) I will

1*st*. Lay before you a short view of the various good Qualities and Deeds of this happy Man, as they are

 men-

mentioned and recited in the Sacred History: And then, in the Words of Truth and Soberness, of Candour and Moderation, I will

2dly. Apply each of them to our present Condition, and commend them to our immediate Imitation: And I am not without hopes that this well-meant design, may be of some use and service to the *double* occasion of this Days Solemnity. I observe therefore,

1st. That *Caleb* was a strictly Devout and Holy Man; he was very much concerned for the Honour of God and the Advancement of his Glory and Worship; for he is dignified in the Text by God himself with the Title of *my Servant* Caleb. Now this Title (generally speaking) is given only to those in Holy Scripture who were eminent and remarkable for their singular Care and Zeal for the Service of God: Men, who were commission'd by him, to institute and introduce new Forms of Divine Offices, or Modes of Religious Worship; or otherwise were very forward and industrious to see them duly attended and observed, when they were brought in and established; who, by their Example or Authority, incourag'd and constrain'd the People under them to serve God, to frequent the Publick Worship and Ordinances, to go and shew themselves to the Priest upon necessary Occasions, and to live in due Subordination and Submission to those who were over them in the Lord. And accordingly when God makes mention of *Moses* and *David* (two of the most eminent Instances of this kind) he still calls them, *my Servant Moses*, and *my Servant David*: So therefore when God is pleased to give the same Title to *Caleb* which he thought fit to give to *Moses*, we may take it for granted, that it was in respect to his earnest endeavours and desires to promote and set forward that Divine

vine Service and Worship which *Moses* had commanded and injoyn'd that People. He was indeed inferior to that great Prophet in Place and Dignity; but yet it is plain that his Thoughts and Affections, his Aims and Designs, in that State of Life unto which it had pleased God to call him, were at the same end. He knew that to go back to *Pharaoh*, was to return as well to the *Idolatry*, as *Flesh-pots* of *Egypt*: To stay in the *Wilderness*, was still to continue in an uncertain and unsettled way of Life and Worship; and therefore he press'd more eagerly to get to *Canaan*, that being there delivered from the Hands of his Enemies, he might serve God without fear, *in Holiness and Righteousness before him all the days of his life.*

I must confess indeed, that God calls *Nebuchadnezzar*, even an *Heathen* and a very wicked Man, *my Servant Nebuchadnezzar*; but that is only when he used him as a Scourge for his own People, when they had forsaken his Covenant, and neglected his most Holy Worship and Ordinances. He sets an ungodly Man to be Ruler over them; he makes him the Instrument, the *Servant* of his Wrath, when his People would not be the Instruments and Servants of his Glory: He corrects them severely for this great Provocation, and chastiseth them with Scorpions instead of Whips; he makes them Servants to a Stranger and Alien, because they had made themselves Strangers and Aliens to their own *Lord* and Father.

Jer. 25. 9. 43. 10. Ez. 29. 18.

And this Consideration, I reckon, will be sufficient to justifie a serious and seasonable Application upon this Head.

And now, may we not in this our native Country, even under our own Vines and under our own Fig-trees, do what the *Jews* did in the Land of Captivity, and by the Waters of *Babylon*, hang up our Harps, and sit down and weep when we remember thee, O *Sion*; when we seriously consider what a might Torrent of Blasphemy and Profaneness,

in

in the Neglect of Religion, Contempt of the Ministry, and *Snuffing at the Service of the Lord God of Hosts*, has overflow'd the Face of this Church and Kingdom? Consider how many there are, in this Christian and *Reformed* Nation, who live like *Gentiles* in the Flesh, who are Aliens from the Commonwealth of *Israel*, and Strangers to the Covenant of Promise; Men who have not the least thoughts and concern about a future State, having no hopes as to what is to come, and without God in this present World.

And can we believe that we were delivered from *Egypt*, to commit, or (which is almost as bad) to suffer and permit all these Abominations?

I know there is an Indulgence to *tender Consciences*, and God forbid that I should advance any thing against it; but I know not yet of any lawful Indulgence which is granted to *debauched Principles* and *seer'd Consciences*; I know of no Toleration to ridicule Religion, and to dispute Christianity out of the Kingdom; to broach or maintain Atheistical Tenents amidst the Concourse of the People, and in the High-places of the Streets.

The Design and Intent of the very Act of Indulgence, seems to be the promotion of God's Worship and Service in the Land; that those who have Scruples about our *Liturgy*, and yet have honest and well-meaning Hearts towards God and his Ordinances, might be free to serve him in that way which they should judge to be lawful in it self, and most acceptable unto his Divine Majesty.

But I am sure, that as no Earthly Power can dispense with Mens Duty towards God, so our Legislative Authority has no where attempted it. And I am very confident, that any sly Suggestions, or even distant Propositions to that purpose, would be abhorred and detested within their Walls.

And

And therefore, *my Brethren*, I beseech you suffer the Word of Exhortation; permit an Inferiour Minister of the Gospel (yet an Ambassador of Christ) in his Zeal for his Saviour, and his Love for the Souls of his Fellow-Christians, to put you in remembrance of these things, and the dismal Consequences that must attend them. Our Church beseeches God, That he would please to *give the Magistrates Grace to execute Justice, and to maintain Truth*; and that *all that are in Authority under* the Queen *may truly and indifferently minister Justice, to the punishment of Wickedness and Vice, and to the maintenance of his true Religion and Vertue.* And can Religion be maintained without publick Worship, or Vice be suppress'd without Conviction? Be it therefore your Care and Concern, as well by your Power on the Bench, as by your Example here in the Church, that every Man attends the Religious Assemblies, and worships God some where or other: Let all People know, that they are still constrain'd and oblig'd to Publick Worship, though they are left to their choice as to the *Place* and *Manner*; That the Law is to this Day against *Licentiousness*, though it grants *Liberty*, and that there is yet in the Hands of the Magistrate, *a Whip for the Horse, a Bridle for the Ass, and a Rod for the Back of a Fool.* You cannot do a more grateful Service to that most Religious Princess whose Commission you bear; Her Attendance on Divine Offices, is Constant and Regular, Her Behaviour in the Temple, Serious and Devout, and Her Life and Conversation so Righteous and Exact, that She may truly be said to *live* Her Prayers; live them in the daily Exercise of those many Vertues and Graces which God has been pleased to bestow on Her in return of them. Such an Head of the Church, such a Pattern of Piety as Her Majesty is, must surely be well satisfied, be delightfully affected, to see Her People so like Her Self, as to the assembling of themselves together; at least to know that Her

Prov. 26. 3.

Her Subordinate Ministers do use their utmost Endeavours to make them like Her.

You cannot secure your Religion by a more proper Means. A late very Wise and Learned Prelate of this * Church, has told us, That there is no fear of the return of Popery, but by the Back-door of Atheism and Profaneness. A serious and regular Christian will still look upon Universality and Infalibility as very ridiculous Cant, the false and deceitful Pretences of the *Romish* Church: He that *doth the Will of God shall know of such Doctrines whether they be of God or not*; and therefore it has always been the main Endeavours of their many Missionaries, to sow the Seeds of Irreligion among us; to work Men up to a careless Contempt of Holy Things, as being well satisfied, that they that are unconcerned as to All Religion, will never have the Courage to oppose Any.

* Bishop Stillingfleet

There's no Man doubts, I suppose, but that the *unlawful* Toleration in a late Reign, was given on purpose to forward this Design; and therefore surely it will highly conduce to our Honour and Interest, to use all Diligence, to take all allow'd and regular Courses, that our *lawful* Indulgence may tend to a contrary End: Tend, I mean (if possible) to make Men sincerely Devout and Religious, to root and ground them in Faith and Love; that so we may blow up our Enemies with their own Mines, and cut off the great *Goliah*'s Head with his own Sword.

Look, *lastly*, into the History of *Israel*, and you will soon perceive, that both our *Liberty* and *Property* depend on this; that there is no way of insuring God's Favour and Protection in the defence of our *Rights*, and the preservation of our *Lives*, and the freedom of our Persons, like Zeal and Affection to his Service and Worship. He still continued to be *their God*, while they continued to be *his People*; but when they forgat him and forsook his Ways, and lightly regarded the *Rock of their Salvation*;

Salvation; He then deliver'd them up to Captivity in his wrathful Displeasure, whom he had delivered from it in his Mercy and Goodness.

We all know there is a potent *Nebuchadnezzar* at a small distance from us; one who has mightily oppress'd the People of God for many Years; and therefore let us also fear, least God should withdraw his Love for our want of Zeal; least he should put the Rod of his Anger into the Hands of that *Rehoboam*, whose Mercies are Cruel; should permit him to carry us Captive into his own Land, for the neglect of the true Religion, from whence he has banished many thousands of his Subjects for their constant adherence unto the same; should send him (as he did the *Assyrian*) against an *Hypocritical Nation*; *and should give him a Charge to take the Spoil, and to take the Prey, and to tread them down like Mire in the Streets*; should make him the *Servant* of his Vengeance, and the Executioner of his Wrath upon us, and that too, *when he meaneth not so, neither doth his Heart think so, but it is in his Heart to destroy and cut off Nations not a few* (as the Prophet speaks.) Isa. 10. 5, 7.

It will be but a sorry support to your Faith and Hopes under these dismal Expectations, to think or plead that you attend the Ordinances your selves, and have a very good Opinion of the Established Doctrines and Worship, unless you shew your Faith by your Works, and exhort or rebuke, threaten or correct, all those over whom you have any Authority, for being careless or remiss, scoffing or scorning, in the performance of those Religious Duties, which by your outward practice you own and acknowledge to be just and necessary. Every Commandment, as well as the Fourth, extends to all our Relations and Dependants, and we cannot be said to keep them as we ought, unless we oblige

lige or persuade our Children or Servants, our Friends or Neighbours, to keep them too. The Person whose Character we have before us, was very cautious and nice in this matter, and a very strict observer of this Rule: And that will appear if we consider another excellent Quality and Vertue of this good Man: For,

2dly. As *Caleb* was zealous for the Glory of the great God of Heaven, so he honour'd and rever'd his Vicegerent upon Earth: He was obedient unto his Commands: He cheerfully went up to view the Land when he was called thereunto by the Supreme Magistrate. But this is not all; for he rais'd his Duty to an higher pitch, and testified his Loyalty in a more valuable Instance; that is, he did not only Honour to *Moses* in his own Person, but he was grieved and offended when others
v. 6. dishonoured him: He *rent his Clothes* when he beheld a Sedition and Uproar against his Prince, in detestation
v. 30. and abhorrence of that wicked Fact: He *stilled the people* before *Moses*, he used many strong Reasons and gentle Persuasions to suppress those Murmurs and Mutinies that arose in the Camp against the Guide and Captain of their Salvation; nay, he *made them quiet*, *quiescere fecit* (as the Original imports) and resisted them who resisted his Master, and that to the great hazard and dan-
v. 10. ger of his Life; for *the whole Congregation bade stone him with Stones.* He looked upon *Moses* as the Minister of God, and so looked upon himself to be bound by that Reverence which he owed to the Lord, to vindicate the Honour of the Servant, to defend his Person, and to uphold his Authority: And this was that which gained him the peculiar Favour of the King of Kings and Lord of *Lords*, and a quiet possession in the Land of *Canaan*: This was that which occasioned the literal Completion of that Promise, in the Person of *Caleb*; which was made

made to them who duly obeyed the Fifth Commandment, and honoured their Father and Mother, and made his Days long in the Land which the Lord his God had given him.

It is agreed (and the Title tells us as much) that *Moses* penned the ninetieth *Psalm*, and it is generally thought that he wrote it upon the Peoples murmuring at this time: And there it is first complain'd of and confess'd, that the Days of Man's Age are threescore Years and ten; and though Men be so strong as to come to fourscore Years, yet is their Strength then but Labour and Sorrow. God, it seems, did shorten the general Thread of Humane Life by reason of this Sin, and so all Mankind bear a share in the sad Effects and Punishment of it, even unto this Day. But *Caleb* was exempted from this general Decree, and was in perfect Vigour at fourscore and five: He tells *Joshua* at that Age, that his strength for War continued the same as it was at forty, when *Moses* sent him to espy out the Land; and he was after that mighty in Battel, and *drove the Sons of Anak out of Hebron*; and he lived to the Age of an hundred and twenty, as Chronologists reckon.

Josh. 14. 10, 11.

Josh. 15. 14.

And this, I think, should make Men beg of God in the applicatory Prayer of that Holy Prophet, *So teach us to number our Days* (so to think upon the shortness of them, by reason of this Sin of murmuring against God's Vicegerent). *that we may apply our Hearts unto Wisdom*, the Wisdom of knowing and obeying the Commandments of God, which truly is that Wisdom of which it is said by the wisest of Men, *Length of days is in her Right Hand, and in her Left Hand Riches and Honour.*

Psal. 90. 12.

Pro. 3. 16.

But as we have not (blessed be God) the least occasion to grumble or murmur against our Sovereign; so (Brethren) I cannot, I may not suppose that you do:

You have now entred God's Courts, and approached his more immediate Presence, to *thank him* for the Mercy of *this Day, in setting the Queen upon the Throne of her Ancestors*: You have prayed that he *would give you Grace to obey her cheerfully and willingly for Conscience sake*; That he would let *Her always possess the Hearts of Her People, that they may never be wanting in Honour to Her Person, and dutiful Submission to Her Authority.* And seeing *Truth*, as well as *Holiness*, becometh the House of the Lord for ever, I take it for granted that you *mean* your Prayers, and really wish Her those very Blessings which you have begg'd for Her. We are all indeed concerned in Temporal Interest, as well as Religious Duty, to be sincere and cordial in our Petitions for Her. For our Gracious and Magnanimous Queen, is not only the Breath of our own Nostrils, but the very Life and Support of the Common Cause and the whole Confederacy. She is the Relief of the Persecuted, the Defence of the Oppressed, and the Scourge of the Tyrant and Oppressor. She makes not War to increase Her Prerogative, or inlarge Her Dominions: She inriches not Her self with the Spoils of the Innocent: She hazards not the Lives of Her Subjects to gratifie her Pride, to satiate Her Revenge, or to glut Her Avarice; No, She leaves those Trophies to a *Jesuited* Prince, and the *most Christian* King, as below the *Defender of the* Protestant *Faith*. Her Battels have Generous and Righteous Ends, the Protection of her Neighbours, the Preservation of Her People, and the Maintenance of Her own Imperial Rights and Dignities.

Service for the Day.

She declares She has no Interest but what is ours; and truly she can have none. She has no indearing Concerns in another Country; no bigotted Principles of the *Romish* Religion; no loose and licentious Inclinations or Practices, to push Her on to irregular Actions;

Actions; and those were the real or pretended Causes of the many Jealousies and Murmurings thro' the late Reigns.

She has preserv'd us, in a manner, as *Moses* did the *Israelites*, by Wonders and Miracles: And God has seemed to acknowledge the Justice and Probity of all Her Designs, by that strange and astonishing Success which he has vouchsafed to them.

And truly that late amazing Victory which he gave Her, affords fresh Hopes of more to come: It looks as if the Lord of Hosts intended to take down an insulting *Nimrod* by a Woman; since he did not permit Her Wise and Valiant Predecessor (that constant strenuous Asserter and Preserver of *Europe*'s Liberty) to live to do it; when it must be confessed, that He first laid the Scheme, laid the Foundation of all this Glorious Superstructure.

All this consider'd, 'tis sure that every Man of Sense or Quality, of Interest or Estate, must be a *Caleb* and *still* the People; appease the Fury, and stop the Mouths of all such cursing *Shimei*'s or railing *Rabshekah*'s, (if any such there *can be*) who *speak evil of those things which they know not*, and slander the Footsteps of the Lord's Anointed. But then, Jude 10.

3*dly*. *Caleb* was a great Promoter of Love and Agreement; He was very urgent for Peace and Union; He was for a general Confederacy of all *Israel* against the Common Enemy: He did not only quiet the Dissentions and Murmurs which arose in the Camp, but he pressed them to go up *at once (simul & semel) together and at once)* to possess the Land. Ch. 13.30. For as he knew God was able to give, and faithful to perform what he had promised; so he was fully satisfied that they could by no means make their Conquests so easie to themselves, nor their

ways

ways so acceptable unto God, as by that of Union and Friendship with one another.

I could wish with the Holy Prophet, that *my Head were Waters, and mine Eyes a Fountain of Tears, that I might weep day and night*, for those many fiery Heats and Animosities, those unaccountable Aversions and Prejudices, those groundless Cavils and Disputes, which have at present an Universal Possession of the Hearts of Men; which very much embroil the publick Affairs, and disturb the Ease and Repose of private Persons, *High and Low, Rich and Poor, one with another*. But it is better to apply Remedies than to bewail Diseases: And therefore (passing over the obvious Obligations to Love and Union, which may be fetched from Reason, from Interest, and from Religion) I say, *to day*, that if we can heartily and sincerely apply unto our Sovereign, what *Tertullus* the Orator said unto *Felix* by way of Courtship and Gallantry; *Seeing that by thee we enjoy great Quietness, and that many worthy Deeds are done unto this Nation by thy Providence, we acept it always, in all places, with all thankfulness*, (and we ought heartily and sincerely to apply it) then we are surely bound to gratifie Her Desires and to obey Her Commands in this Particular: For what is it she expects or desires so much of us as this? What is it that she commends to us with any Concern or Affection, so much as mutual Agreement among our selves, and Trust and Confidence in one another: She hopes there will be no Contention among Her People, but who shall most promote the Publick Welfare: This, She declares, will make Her an Happy Queen, and we may declare, will make us likewise very Happy Subjects.

Jer. 9. 1.

Act. 24. 2.

She has lately given a signal Testimony of Her being a *Nursing Mother* to the Church; and I think She cannot give a more endearing Proof of her being the true Parent

rent of the State also, than this shocking Reluctancy to have the *Child divided.*

She has abundantly gratified us in entring into a War abroad at our Request; and surely then it will very much become us to strike up a firm Peace at home among our selves, at Her Command. This was included in our Prayers and Petitions; let it be therefore in our Intentions and Studies.

To this let me add, that as this Day three Year was a *Day* of Joy, so was it also a *Morning* of Sorrow: For as it was the Inauguration of our present Sovereign to a Temporal Crown, so was it the Translation of Her Royal Brother to an Eternal. And if his Memory is precious among us (though some Men are so wicked as to curse it;) if the thoughts and Sense of those many Deliverances which he wrought, those many Battels which he fought for this Kingdom, are still fresh and affecting: If we yet revere his Conduct as well as Courage, and his Wisdom as well as Industry, it will be but common Prudence and Gratitude, to follow those kind Advices which he gave while he liv'd, and which he left behind him for our Benefit: And he frequently recommended Peace and Unanimity to all his Subjects with great Concern and Vehemence, but never surely with more Warmth and Tenderness than the very last time he ascended the Throne and spake in Royal Robes unto his People.

Let the Words of a dying Friend be melting and moving; and the last Directions, or rather Commands, of a Considering and Gracious Prince, have their due Weight and Authority with us: Let them make us all study to be quiet and follow after the things which make for Peace. But then,

Lastly,

Lastly, *Caleb* was a very sincere and honest Man; Josh. 14. 7. He *spake as was in his Heart*: He was Plain and Open in his Conversation, and Just and Upright in his Dealings: He had the Courage and Constancy to defend the Truth, and he had the Integrity to speak and declare it; *nihil finxit in Hominum Gratiam*, saith an Interpreter upon the place; He made no Stories to obtain Mens Favour, neither did he fall short of the Truth for fear of their Displeasure; but he had still a regard to the just and righteous Execution of that Office unto which he was called by his Prince and Governour. For when he was one of the Twelve that were sent out to view *Canaan*, and to give in their Thoughts and Opinion of it, he spake the Truth with Boldness and Assurance; he *testified* against his lying Companions, who had brought an evil Report upon the Land, and he *witnessed* before the Congregation, (as the Book of *Maccabees* speaketh of him;) He dar'd to return an honest Verdict, tho' there was ten of his Brethren to stand out against him; and he was resolute in the Testimony of the Truth, though the *whole Congregation bade stone him with Stones*.

1 Mac. 2. 56.

v. 10.

He knew that the Righteous Lord lov'd Righteousness; and that as his Countenance would behold, so his Goodness would reward the thing that was Just. And upon these sincere and hearty Performances it was that he look'd for the fulfilling of the Promise, and he challeng'd a Portion in the Holy Land; for he saith unto *Joshua*, *When Moses the Seavant of the Lord sent me to espy out the Land, I brought him word again as was in mine Heart*: Now *therefore give me that Mountain whereof the Lord spake in that Day*.

Josh. 14. 7, 12.

A fair Example, and a worthy Precedent for all those who are any way concern'd in the Judicial Proceedings of this Assize: If they will consider this Case and Instance, they will find the dismal Effects and Consequences of

of an unjust Verdict, both to them who give it, and to those for whose seeming Benefit it is return'd. For had the rest of the Jury been as honest as *Caleb*, had they not out of Fear and Cowardice, brought in a false Report, they had prevented their own Death, their Brethren's Murmuring, and so had all obtain'd the Promis'd Land. A listless Sloth and Carelessness for themselves, let us add, a tender Regard to the *present* Safety and Preservation of their several Tribes (the great Giants and Sons of *Anak* were but in appearance terrible, they were not insuperable) prompted the Spies to smother the Truth, (but *half* the Truth indeed,) and that provoked God to destroy them wholly. A Partial or Cunning, or Cowardly Decree, will end in the Destruction of every one who is concerned in it; the Persons for whom it is determined, and the Persons who make it. This sort of Wickedness falls not only on the Heads of those who design Evil, but upon the Heads also of those for whom it is designed, though they themselves do not design it; though they act, like *Abimeleck*, in the *Integrity of their Hearts, and the Innocency of their Hands.* We do not read that the several Tribes desired their several Representatives to make this false Return; and yet we perceive they suffer'd as much as if they did; Men who never saw *Canaan* were quite excluded it (though it was their propos'd End and ultimate Desire) by the crafty and false, but still the friendly Insinuations and Report of those who had seen it. Gen. 20. 5.

The Sin of Perjury, or bringing in false Testimony, is like the Leprosie, it renders every one unclean who does but touch it, nay, who does but approach it; it is like a Blazing Comet, portending Evil to all that Country over which it hangs.

But then, if *Caleb* was thus zealous for Truth and Honesty, for Secular Advantages and a Temporal *Canaan*,

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much more ought we surely to strive for a Spiritual Inheritance: Now *he did it to obtain a corruptible Crown, but we an Incorruptible.* And if the bare hopes of the sensual momentary Satisfactions of that Land could hold him fast to his Integrity, how should the assurance of immaterial and eternal Joys, of Joys unspeakable and full of Glory in the Heavenly *Canaan*, fix us inseparably to the everlasting Laws of Truth and Honesty? For Lies and Forgeries, Hypocrisie and Dissimulation (as well as Wealth and Riches) hinder our Passage into the Kingdom of God. *Without are Dogs*, saith St. *John* (*i.e.* without the Heavenly *Jerusalem* or the City of the Living God, and that is worse than being in the Wilderness) *and whosoever loveth and maketh a Lie.*

1 Cor. 9. 25.

If he was just to Truth in the presence even of ignorant Men, who could not know his Heart or discover his double-dealing if he had meant falsly; what Obligations have we to Sincerity, who are to be judged at his Tribunal before whom all things are open and naked, and by whom all things will be laid open and naked, and that to all Mankind, Angels and Devils?

The Thoughts of the Day of General Judgment (and this Assize may readily suggest such Thoughts) should methinks make us tremble at the least Inclination to deal deceitfully by our Neighbour, to favour him out of Love, or to wrong him out of Prejudice.

Ye see your Calling, Brethren, and what the Lord requireth of those who would follow him *fully*, as *Caleb* did; it is but to love Mercy, and to do Justice, and to walk humbly with thy God and his Vice-gerent, but to lead *quiet and peaceable Lives in all Godliness and Honesty*: And this is no more than what would be the certain Effect of this Days Supplications, Prayers, Intercessions and giving of Thanks for our dread Sovereign, provided they be hearty and sincere.

1 Tim. 2, 1, 2.

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Ye see what Duties those are which will make your Lives easie, and your Days long in this Land which the Lord your God hath given you, and eternally happy in that Heavenly *Canaan*, which he hath reserved for all those who truly love and obey him upon Earth.

You of Interest, or Quality, or Wealth, or Authority among your Tribes and Neighbourhood, may from this Pattern which I have set before you, at the first Glance perceive what great Obligations and Encouragements you have to follow it, and what a great Advancement it would be to the Glory of God, and advantage to the Publick Affairs, that you should become so many *Christian Calebs* in your various Stations. Your Example will very likely prevail with many; and where it will not, your Power may force.

It would doubtless have been no small Addition to the Pleasures and Satisfactions of *Caleb* in a Terrestrial *Canaan*, to have perswaded others into the same Happiness, and to have had his Fellow-Captives and Sufferers with him in the promised Land: And I cannot but think that even the everlasting Glories and Joys of Heaven, will be encreased and augmented by Company, by such Companions especially, who shall obtain them by our Instructions and Example, and by our fading Light shall be brought to the Presence and Participation of the eternal Light.

At least, if Men will still contemn their own Salvation, if you cannot fit and prepare your Neighbours for the Kingdom of Glory by these Holy Practices, yet you will surely fit and prepare your selves: These are very Gracious and acceptable Qualifications in order to attain Heaven, and even to make it Heaven to us when we have attain'd it. For there is a Seed-time of Grace here before there can be an Harvest of Glory in the other World; and every good Christian has in these Holy

Practices,